

The image is a decorative banner for a publication. It features a black and white illustration of a landscape. In the background, there's a large, dark, craggy rock formation or mountain. In front of it, a path leads towards a small, light-colored building with a gabled roof, possibly a church or a station. The foreground is filled with dense foliage, including several branches with leaves and flowers that extend across the bottom of the frame. Overlaid on this landscape is the title 'SPIRITUAL PHOTOGRAPHY' in a large, bold, serif font. The letters are slightly shadowed, giving them a three-dimensional appearance as if they are floating above the landscape.

וְעַתָּה תִּשְׁמַח אֶת-בְּנֵי יִשְׂרָאֵל וְעַתָּה תִּשְׁמַח אֶת-בְּנֵי יִשְׂרָאֵל

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 125 MAIDEN LANE.—TERMS. TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE

THE PHYSICAL MANIFESTATIONS.

Mr. Editor.— There seems at the present time a very great disposition to disparage, or, at least, to undervalue, the physical manifestations of the spiritual movement. This would not seem strange if confined to the opposers of Spiritualism, for many of them are incapable of appreciating the significance of such demonstrations. They are foolishness to them. But when we find Spiritualists themselves engaged in demolishing the temple of their own faith, it is impossible to withhold expressions of surprise. We regard their position as we should that of the Christian, who was casting contempt upon the stable in which occurred the birth of Jesus. For not more inseparably connected with the life and works of Jesus are the humble circumstances of his birth, than are the physical manifestations with the origin of Spiritualism. The avowed justification of this course is the superior, the more befitting character of the mental or trance manifestations, which, it is assumed, are of a higher order, and also the fraudulent character of many of the other class of phenomena. This course I conceive to be fatal to the interests of a rational Spiritualism; and it is to be feared that in many cases it is intended as a stab in the dark, while in others it results from a very limited and imperfect view of the subject.

But the effects will be the same, no matter what prompts to the course described. The laws of physical motion are well defined, and well understood. Even the ignorant comprehend them with sufficient accuracy to judge correctly of all aberrations from the regular order of nature. The inertia of matter, and the necessity of force to set it in motion, are propositions allied with the comprehension of all. Hence, the sphere of possible fraud is very limited indeed. There must be physical contact to produce motion, abating those exceptional cases where it might occur through the agency of electricity or magnetism. In these cases, however, it would be confined to certain substances, and to them alone. He must be a very credulous critic, then, who would allow himself to witness a motion

produced by mechanism, and call it a spiritual manifestation when it only needs an eye directed by ordinary prudence to reveal the whole deception. So far, then, as fraud is concerned, the physical manifestations from their very nature are specially open to satisfactory trial and test, and the perpetration of it for any considerable time or extent argues great credulity and carelessness on the part of investigators. The fact that the few cases of perpetrated fraud have been so easily detected when persons have essayed to do it, is proof in point. But when these manifestations occur, and it is demonstrable that they are the production of no mere mundane power, as ordinarily evolved, conviction is unescapable. The most intre-
rate materialist who sees tables, chairs, pianos, &c. moving without the slightest mechanical power in contact, is compelled to pause and consider; and when, in addition to these motions, the piano discourses sweet music of itself; when the inanimate table reveals the thoughts and purposes of his friend long since dead, or reads his own life-story as he himself would read an open book, it is impossible not to believe that the fancied dead are alive, and through these sensuous signs are proving their existence and presence. Indeed, so perfect is the evidence thus adduced, that but few who have seen it have failed to yield assent to its conclusiveness. Nor is it possible that it should be otherwise. The method by which escape from conviction could be effected would enable one to set aside entirely all those principles on which our jurisprudence and social institutions are founded.

But how is it with the so-called higher or mental manifestations? I do not assume that they may not be induced by Spirit persons and agency; but granting this, it is far more difficult of proof, and consequently is more uncertain and unsatisfactory. Suppose Cora Scott dissociates upon theories about her seeming normal capacity—upon sciences she has not studied, and that others do the same—does that prove the fact of Spirit possession or inspiration? It may afford data for presumptive inference—nothing more. For it does not more evidently determine it than do the extraordinary mathematical capacities of Colburn and Stafford prove them to have been inspired from the same source. The evolution of thought is still a mystery. Precisely how the mind in its highest moments comes in contact with truth, has never been determined, and the more exalted the genius the more difficult the solution. Every one is conscious that their mental states have been the most undefinable when their grasp of thought has been broadest, their insight most acute, and their comprehension the most profound. It may be, and is assumed, that at such favored moments the invisible draw near, and upon the half unconscious mind daguerreotype the fairest images of glorious truth. I am not disposed to deny or controvert this assumption, for I believe it, but how can it be proved? Who can say where man's unaided sight fails and suggestive inspiration leaves the higher spheres begin?

is not yet determined, and until it is we can not say with certainty that this or the other wonderful performance is spiritual, unless we have other evidence of spiritual presence than that furnished by the beauty and force of thought and the growing incapacity of the medium for its production. The laws of thought-creation are not mapped out with distinctness. They are haphazardly guessed at; hence the seeming wonderfulness which now attaches to the utterances of comparatively untaught persons, may be found to be nothing more than we ought to expect from such a being as man. At all events, we can not investigate the crucial tests respecting them as we can with the physical manifestations, and therefore man's claim deserves more unreliability.

It is very doubtful if all the trace manifestations would have attracted any considerable attention, but from the fact of their association with the more tangible classes of phenomena. The only conclusion deducible from the above reasoning is this. The physical manifestations are the foundation-stones of the Temple of Spiritualism. Whether any single thing constitutes the whole, and with a bad grace, indeed, claims to be a Spiritualist. A well might one claim to be a Christian, in the traditional sense, after denying us unto the scruples of Christ and his apostles. What would our brethren say to such a claim? Simply this. The entire claim of Jesus and his apostles to be inspired teachers is based upon the signs or manifestations wrought by and through them. Spiritualism has no higher, no better claim to be considered a new dispensation than the un-seen than they. It is well to recite, at this time, the first principles — to examine the foundation of our houses, and, if we find friends or foes engaged in their demolition, to defend them. We have too long contested the question with the opposing and skeptical to give back when our friends are found seeking to accomplish the same destructive purposes.

New York Dec 20 1863

STRANGE OCCURRENCES AT NEWRY IN IRELAND.

François and Elizabeth Dusez are now - years, the woman forty, the other thirty years of age, who have lived together in a little house of their own ever since their mother died, and have always sustained a fair character both of honesty and piety. Seven weeks before Easter, 1770, they began to be disturbed in rest or ways; and the disturbances have continued day and night to the present time, June 17, 1771. One time a little dog appeared, running to and fro in the house. At another time, a little old man's head appeared. Their own dog was often extremely frightened, and barked as high as the tiffin. After being thus tormented four weeks, he lay down, snarled exceedingly well dole. That cat appeared to be equally frightened; often cried and struggled violently with some invisible agent by whom she was thrown away from a Nancy Dixie's arm, or in her face, which she scrupled to touch. Many

Fanny on the side of her head, almost took away her senses, and made a wound which was not easily healed. Many times their hair was cut, and also their clothes. Frequently their chairs were broken to pieces, and parts of them taken away so that they could not go on with their work; in which likewise they were continually interrupted by the throwing of everything about the house; and so much fire was thrown about, that they were in constant fear of having the house set on fire. Yes, one day, when there was no fire near her, Fanny's oven was set on fire as she had it on, and a great part of it consumed before she could get it off. Frequently an invisible hand took hold of her clothes all round, and pulled and held her down. Every day they heard the sound as of a person walking to and fro in the house, like one innumerable breathing puffing and snorting close to their faces. Often they heard the noise as of many cats at the door; and many times the sound of persons going off fast by them, five or six at a time. Almost every night they heard, as it were, the loud ticking of a watch close to their bed, which continued without any intermission till the morning so that they could get no rest; at the same time, little creeping things like cloths seemed to be running over them, here upon and under the bed clothes; and these often nipped them so as to make them very sore. Almost every night, things as large as teapots seemed to leap down upon them from the corner of the bed. By these voices they have been caused to their sickness and death. The pangs and agonies of sickness, but are like those suffered to go to want, being incapable of earning their bread, yet no murmuring word falls from their mouths. They will say, Let the Lord do as seemeth him good.

AN ACT OF GOD'S PUNISHMENT IN THE COUNTY OF DOWNS.

Elizabeth and Margaret Mather, with Isabella Macmillan, belonging to Margaret Mather, are three elderly women of excellent character and exemplary behavior. They have lived together for many years at Dromara, near Gisford, in the County of Down. In the year 1802, about a week before Christmas, Margaret Macmillan, going to spin as usual, missed the end of her sheet, which she sought for everywhere. Her husband said to her, "Go as thou art sitting, about eight days after, it was still upon her back. The next evening Mrs. Mather, a girl of ten years old, that was with her, laying down her own clothes, whopped away the last of her hair after it lay at her side broken. The night after, when she had just done spinning her wheel, her back was broken; and so were several of the books within a few days after. The same night when they went out of the room to have a prayer, they left the candle burning on the chimney; when they returned, they found it was taken out of the candlestick, and put into another at some distance. After Isabella Macmillan was gone to bed, with her pocket near her head, it was snatched away and thrown at the bed's feet. Her sister took it up and gave it to her. Quickly it was thrown thicker again. She gave it to her. It was snatched a third time, and thrown upon the floor. She then rose and put it under her side, and so was taken away no more. In the morning when she awoke, it was thrown after her on the floor, as was the Bible which she laid under her head. She took it up and laid it on the dresser, but it was presently lifted up and thrown at Thomas Ballance, who sat at his end.

Within the class was meeting, many stones were thrown across the room, as if two sets of men had been fighting each other. One of these struck John Mettleton on the head, and raised a large bump. Robert Mather, having had all her papers thrown at her, and to have snatched the class-paper by putting it in the Bible, and laid it on the floor, and laid it to her. But quickly it was taken away, and leaped into the window. She took it up, and tried to take out the class-paper, but it was not there. Quicker still it was snatched over Robert White, being born into a hundred pieces. One of his neighbours, sitting by said, It is an impudent devil, to dare to meddle with the Bible. Immediately a knife was aimed at her face, and came just before her, but was interrupted by the hand of her cloak. It did no harm. The next day, several parts of their goods, which were unbroken, were either broken or taken away; and is general whatever they had occasion to use, was just then taken away. But the greatest part of the things taken away, were brought back again in a short while. From this time they were troubled still, and still. Every thing was thrown about the house, from cards, dominoes, poker, toads, pothooks, and such like. Many stones were, as well as neighbours, cast in and out of doors, and stuck on the head, breast, arm, or other parts either with or without weapons, or stones. Yet it was never completely free.

Fancy Brown, a young woman that lived at the next door, was a very poor woman, and living down by the fire road. "Well, I am not my master," Frequently the rock of the chimney would fall against her, blow by her head and struck her very hard. Very well told she, "but it has not been me to do it." "Yes, when the bearer of the rock comes to the door, and hit her a smart blow upon the forehead. So set up in great haste, and cried out, "I will stay here no longer." Margaret Mather said, "The world does scarce."

her mouth when a mug of water was thrown in her face, and the mug thrown into the fire!

A few nights after, Sarah Wood, our next door neighbor, came in, and said to our girl, "I hear your wheel is spoiled, but I will soon set it right." While she was endeavoring to do so, the sun-standard vanished away. She sat down in surprise; presently it dropped from the top of the house, and hit her on the collar-bone, with considerable noise. She caught Betty Mather in her arms and said, "Oh! that I was out of the house! But I dare not go by myself. Who will go with me?" Betty said, "I will," and walked across the room; as she walked, a stone struck her on the back, and as she opened the door another stone struck violently against it.

Some days after, John Lindsay coming to see us on a stormy night, we desired him to lodge with us. When he went to bed, he put one of his stockings in the other, as his manner was. But in the morning one of them was wanting, nor could it be found anywhere. But eight days after it fell down from the top of the house. As he was then going away, he laid his stick out of his hand, and immediately it was gone! Neither could we find it anywhere; but a few days after we saw it standing behind the door.

Once and again the blankets were pulled off us, when we were in bed. In the morning they were found, rammed in behind the corner of the house. One night a sheet was taken away, which we found two days after, folded up and laid in a box. While our girl was combing her hair, her neck-handkerchief was carried away. Eight days after it was brought again and laid down, stuck full of crooked pins without heads. When we had made up some yarn to carry to market, it was not to be found. After some time we found one hank of it, thrust into a pitcher of water; another into a vessel of sewing. While Isabella Mather sat reeling yarn, she got several blows on the head and cheek, one time with a pewter plate, another with little stones, or with small clods of dirt or clay. Once several sharp stones were thrown down the chimney, which cut the yarn as if it had been cut with a knife. Frequently when they were washing, or preparing to wash their clothes, either the clothes or the soap was taken away, and it was in vain to seek them, till after some time they were brought again. Frequently the potatoes they had boiled, and were preparing to eat, were snatched off the dish or plate, and after a little time thrown at them so as to strike them on the face or breast. While Margaret Mather was making a poultice to apply to Mr. Blake's sore throat, several lumps of clay and dirt were thrown into it, so that it was quite spoiled; and, for five weeks, almost every movable in the house was continually thrown up and down.

An account of these things coming to the ears of a neighboring gentleman, Sir R. I., he determined to search the matter to the bottom, and find out the imposture. With this view, he went to the house himself, with two or three other gentlemen; he searched every hole and corner of the house, but could discover nothing. At length he saw several large potatoes rolling along the top of the house, and fall just before him, while the potatoes that were in a basket rose up and flew all about the house. Meantime a large stone came out of the wall, flew with great force across the room, and rebounded against the opposite door, fell down just at his foot. He took up this, with several of the potatoes, and carried them to his own house. When he came home he related what he had seen to his lady and her company. So he did afterward to several others, but they were not ready to believe him. A fortnight after, he desired several of them to go and see with her own eyes. A little party of them agreed so to do and went to the house together. While they were in the house they saw many stones rattling upon the dresser, and many potatoes were thrown by unseen hands from every corner of the house, insomuch that some of the company were not a little frightened, and made haste out of it, and every one was fully satisfied that there was no fraud or contrivance in the matter. Indeed, no reasonable man could suppose there was, as there was so great a number of witnesses, who could not be deceived themselves, and could have no possible motive to deceive others. The common report was, that all these disturbances were owing to a man in the town; and what gave weight to this report was, that after a magistrate had examined him, and threatened to take another course with him if the house was disturbed any more, it was disturbed no more, but all things remained in perfect quietness.

THE EDITOR OF THE TELEGRAPH:

SIR.—The preceding accounts are a literal copy from the American (or old Monthly) Magazine, and are given as the authority (and probably in the words) of its editor, John Wesley. The resemblance of these disturbances to those which occurred in the time of Dr. Phineas (as recorded in Captain's Musketeer's Almanac) is very striking. It has always appeared to me that such accounts, sufficiently authenticated, are much more satisfactory and free from objection than the majority of the publications said to be produced in the press of circles and media. I have long been interested in the phenomena of this system, and feel perfectly convinced that no

supposition of imposture or trickery of any sort can explain one-tenth part of them. But I hesitate to decide positively on any other explanation. My views of the subject approach very near to those of the late Professor Gregory, of Edinburgh, whose letter was recently published in your journal.

Here in England, not one person in a thousand has yet even heard of the American manifestations, and not one in twenty thousand considers the subject worth the slightest notice. The visit of Mr. and Mrs. Hayden, in 1853-4, made known the phenomena to a few, and only a few (comparatively speaking), in London. Although so much interested in these things myself, I have not had the least chance, for the last four years, of witnessing a single manifestation, or even hearing of any in this country; and except for the Scientific TELEGRAPH, I should not even know that any attention was still given to the subject. Will you permit me to say, that the value of your paper as an advocate of Spiritualism would be very greatly enhanced by the substitution of well-authenticated facts for the mere speculative dissertations with which it is chiefly filled. I observe, indeed, that you are constantly calling for such facts, and only repeat that, among the thousands in your country who must have abundance of such facts to communicate, there are so few who will come forward with them. The recent discussions in your New York Conference, on the "Reliability of Physical Manifestations," are exactly what is wanted, and are more likely to bring conviction to skeptics than any amount of mere speculation, or even of anonymous narratives. As you have reprinted some of the old works on those subjects which have a direct bearing on Spiritualism, I wonder you have not included in their number, Glanvill's *Satirae Sardonicus Triumphantus*, or at least the second part, which is full of narratives of Spiritual Appearances, etc. I would also recommend the following :

1. Baxter's Certainty of a World of Spirits; 2. Signs before Death, and Authenticated Apparitions, in one hundred narratives. Collected by Horace Welby. London: 1825.
3. A Treatise on the Second Sight, etc., by Theophilus Lazarus. Edinburgh: Ruddiman & Co., 1763. Reprinted with Aubrey's Account of Second-sighted Men, and Martin's Description, etc., in one vol. 12mo., by Wyllie & Co., Glasgow, 1819.

The following articles in the Dublin University Magazine, are also worth collecting together and reprinting :

1848. Number for September contains an article on "Demonic and Pythoric Possession in India," Part 1; Part 2, in October number; "Chinese Jugglers, in November number; "Theory and Phenomena of Possession among the Hindoos," in March number; "Third Evening with the Witch-finders, April number. For 1847, "Evening with Witch-finders, numbers for July and August; "Mademoiselle Le Normand," and "The Watcher," November number; "Fatale Horrors for Christmas, December. For 1846, "Miscellanea Mystica," No. 2, February. For 1845, "Miscellanea Mystica," August; "Mary's Nest," February; "More Mary's Nests," "Mesmerism in Siberia," May. For 1842, "Chapters on Ghostcraft," January. For 1841, "German Ghosts and Ghost-seers," by John Herther, January and February.

These of your readers who wish to know what has been written on these subjects, will find information in a catalogue of works on Magic, etc., published in Germany by Dr. Gräfe, Librarian to the King of Saxony. Its title is, "Bibliotheca Magica et Pneumatica" L. von Dr. Gräfe. Leipzig: Engelmann, 1843.

A translation of the last paper, and narratives contained in Justinus Kerner's "Blätter aus Preussen," and "Magica," would also be an acceptable addition to the spiritual library. In the latter periodical, Kerner has noticed the American manifestations, but only to discredit and oppose them, which is rather strange in one who more than any other living writer has devoted his life to the advocacy of the truth of supernatural phenomena.

The recent conversion of Miss M. Fox to the Romish creed having shown, in a very striking manner, the necessity of it still existing for even the most favorably-inclined Spectator studying the object of religion for themselves, and the danger of relying exclusively on spiritual manifestations, which of which are, in his opinion, clear evidence of delusion and deception). I may, perhaps, some day, with your permission, furnish another a series of papers on the *rest of the world* of Christianity, the subject being treated by one who has studied the historical evidence in the light recently thrown upon all such phenomena as the spiritual manifestations in America.

PHILANTHROPICAL AND MORAL DEPARTMENT.

PROBLEMS.

FIFTH ARTICLE.

DEAR FRIENDS:

We do not yet know anything of Spirits of the spiritual world—certainly nothing until we have learned by experience and observation. We believe many things of matter of which we have really nothing at all. And it is similar to the opinions men form of nervous phenomena. We know nothing, to begin with, but have all things to learn; and the opportunities afforded us for observing and comparing phenomena may be said to constitute the lesson set for us by the Divine Father and Mother of us all, or the sum total of those laws, conditions, and causes, which are older than all books, and which have made us what we are.

The first cases of trance which ever attracted my attention occurred in 1832 under the first sermon I ever preached. I believed, of course, as I was told, that those mysterious conditions were brought on by the "Spirit of God;" and I might have believed in that notion to this day if a larger experience had not taught me better. And during the past thirty-six years I have had abundant opportunity for studying the Pathology of this condition, having witnessed it in many thousands of cases, all over this country. But my own experience does not enable me to say that I believe there is any state of trance, or, indeed, any nervous phenomena, but which may be satisfactorily accounted; nor have I ever found any evidence of any physical transfer in any case of trance, by whatever process it may have been induced.

It is immensely important that the doctrine of spheres should be correctly understood in order to comprehend the mechanism of those various processes by which we induce a state of trance. Of these I may perhaps speak, should I resume my article on "The Mental Works;" but it may be sufficient here to remark that those old notions of Werner in respect to a physical fluid eliminated out of one body by mere Fascination, and received and assimilated in another body, have long since been exploded by all intelligent writers on Psychology, as indeed, have numerous smaller notions which have been put forth in respect to the virtues of a piece of copper and zinc held in the hands, and the important process of touching the "vital nerve," for the purpose of controlling the patient whom "vital stroke." These notions of a "fluid," and the corresponding processes of "touching the vital nerve," have undoubtedly sunk into disrepute, as have the evanescent phenomena long used for producing.

Parasite XI.—Spirits which have operated through me have never given any real test of anything, except of their power over mediumistic bodies and their correspondences (very few) of a few things which pertain to this world. And yet, how common it has become for mediums to announce themselves as "Test Mediums." Tests of what? It is characteristic of all "Spirits," always, and forever, that they shrink from being tested. The Spirits from the "higher spheres," which elaborate discourses and poems through those who are called the most popular speaking or writing mediums, are not all of them stored from the approach of investigation; they seem to be exterminated. Those which passed through Mrs. Hassell, in Lynn (before referred to), announced to the audience that they never submitted to any tests; they allowed no questions of that kind to be asked! And, so it is through me and all of the speaking and writing mediums who have attracted the most public attention. They are now themselves as "Conventions," "Assemblies," "Societies," and the "Fifth Circle of the Sixth Sphere," and the like; but you approach the medium with anything like a real "test question," and see how quickly you will find yourself repelled! Put a question to them in Psychology or Mathematics and you will find that the spirits from the "Fifth Circle of the Sixth Sphere" do not know more than some of us common folks.

But, on the whole, I should, perhaps, prefer that class of Spirits of Spirits they be, which direct all forms of tests, for it respects probability, a point that never can be demonstrated in the world. And precisely as we find the Spirits which direct all mediums, so a general view they are necessarily unwilling to be watched; they are often put to flight by a very

little looking under the table when keeps the "rope," and before you can either watch you are required to obliterate your own reason, close your mortal eyes, and believe, absolute, BELIEVE, without the shadow of a doubt, that you are really conversing with your dead mother, even while you know she is still an inhabitant of this "material world." No matter how foolish, how good, how rational a man may be, if he be at all skeptical, it repels his "spirit friend," and they can not "respond" to him. How often have the "mediums" at a time all owned the instant case of the circle hidden under the table? They vanish like a red-light, over which a pull of water has been poured. I have witnessed what I know to have been the movements of heavy bodies, and be what I suppose to have been departed Spirits; have witnessed a series of physical phenomena for which I can not account by any law that is apparent to this world. But, then, from first to last, always, and everywhere, there is such a manifest and characteristic weaknessness to be signs! There is such an utter abstraction from investigation that it is, indeed, no marvel that a shade of doubt so often creeps over the minds of the strongest advocates of the Spiritual theory. And with these inherent characteristics of the Spirits so constantly staring us in the face for nearly ten years, does the reader marvel that I can not rely upon those Spirits which manifest themselves only through mediums, as my guides or protectors?

Parasite XI.—In the case of the writing or speaking mediums, it can not be shown either where their own nervous functions cease, or the truly spiritual part of the performance commences. I have many times submitted the question to Spirits, purporting to be "from on high," but never obtained anything like a satisfactory answer. The candid of all parties are compelled to admit, that no satisfactory rule can be given for detecting the truly spiritual, and separating it from the human functions, in whatever comes through mediumism. And hence it is beginning now to be generally admitted even among the most enthusiastic receivers of "spiritual communications," that while accepting that which human beings do as from Spirits, we are everlastingly liable to be most egregiously deceived. As we have seen, so many of mortals are so liable to be deceived as media, and hence we can not safely rely upon what they say of themselves or of others. Take any number of the best mediums, and question them separately about one and the same personage or thing of which you yourself know nothing, and you will find that no two will give precisely the same description. The best of what are called "seeing mediums" have "seen the Spirits" times without number, which made the rope through begins medium; and many a time I have known them to describe relatives in the spirit land, that never existed either in that land or in any other land.

Dr Johnson once remarked, that men will take more pains to run a dog walk on two legs than they would if he walked on four legs. And so will mediums be attracted to see a lady speaking with her eyes shut, when ladies may be heard with their eyes open any time, and it excites no wonder.

We are but too apt, all of us, to take many things for granted. Reminded as we are with such a vast amount of nervous phenomena, how so generally prevalent among us, it is not time for credulity Spiritualists to pass, and ask themselves to what these things were most liable last? Let us note that our eyes against the numerous cases of insanity, the lady medium recently becoming a raving狂人 while speaking under "spirit influence" which have occurred, and many of which have been followed by suicide. And here are we to rejoice for it, that so many media in different countries have renounced their mediumship and now declare that the tampering with the nervous system by the hatching of Spirits real or imaginary, is attended with danger and should never be encouraged! There are persons of the highest responsibility all over the country who have come into the mediumship and finding out what it is by experience that the mediumship, and were others not to yield their nerve, it comes up to the notion of Spirits as they have done.

Parasite XII.—Nervous Mental and Spiritual Diseases. It is characteristic of Spiritualism always that it goes with the nervous system of mortals. Even the "physical manifestations," as called, very seldom call for a shock so sudden, as is usually drawn from the nervous system of the body. And within the past six years "Physical met-

icalisms" have very much subsided, and the nervous phenomena of mediums have taken their place.

But we know that the nervous system is, as it were, a "mass of wax," which may be put into any shape. Expressions, however, have unbounded sway when we have once surrendered to the bewitching idea of spirit control. And hence the importance of a thorough acquaintance with all that is mortal in psychology, pathology, human nature and pathology in order to separate the true from the false, in what purports come to us through media from the invisible world. Nervous mental or spiritual phenomena all spread by the law of no pathologic invasion, and they then become an epidemic. The plastic nature and susceptibility of the nervous system is the soil in which all infecting diseases do most thrive and grow. But in view of these susceptibilities, so vast and various, as also in view of the fact that Spiritualism always and every where has more or less to do with them is there not danger of a spiritual mania, similar to what obtained among the French prophets, and more recently among the Methodists, the Shakers and the Mormons? For all these sects have taken along a revelation from the invisible world (made through the nervous systems of mortals as sufficient authority for their faith and practice, and have relied upon these alleged revelations both for instruction, guidance and protection. Now look into the books "published by Spirit direction," and especially those I have before referred to—*First Spiritual Manifestation* a Philadelphia, published by direction of "the Spirits," and you will find accounts like the following:

"Many now in this city consult their guardian spirits with much awe, more confidence, than they would a kind and experienced physician, and willingly yield to their suggestions and directions in all matters, big and small."

These are important facts to be pondered by the candid.
LAWYER STRANGELAW

SPIRITS MAKE MEN SPEAK BETTER THAN THEY KNOW.

OCTOBER (October, October), WENHAM, Dec 18, 1858

Having been solicited by several of my friends, to discuss parts of the country, to give my professional opinion regarding the remarkable manifestations and phenomena which for some time past and at the present, are agitating the public mind, called by some "Spiritualism," by others "electricity," and still by others the "working of the Devil," and having seen the subject greatly misrepresented, and many false and ridiculous statements made respecting it, in several leading journals, I felt my duty, and am strongly impressed, to write a short article for publication in your widely circulated paper. As regards the phenomena, very few as this day will pretend to deny the very remarkable manifestations of those invisible powers constantly occurring all over the country, the cause of which none but to be extorted by many, for the very good reason (I suppose like everything else,) that it requires investigation.

Nearly every new town, city, or village, has been derided and laughed at when first brought to notice. Recollect how Puffin was ridiculed when he attempted to apply the power of air to machinery. Hear the grins and laughs at Dr Franklin with his kite, string and key, and see the mighty results of the Magnetic Telegraph, and soon similarly of the Atlantic Cable, which were both laughed at and derided as "humbug." Our most celebrated medical men, metaphysicians, and professors of Chemistry and Natural Philosophy, all over the world who have investigated, and are still investigating the subject, are nearly unanimous in the belief of its spiritual agency; and it is my firm belief that any thinking, upright mind can not fail to arrive at a similar conclusion.

I was formerly an atheist, but after carefully investigating the subject, now for about four years, reading different documents, and reading the works of A. J. Davis, the old trial Judge Edwards, of New York, Professor Hare, Mr. Dutro, Capron, and of many other authors, have experimented pretty extensively with the peculiar occurrences and the experiences of some of my patients, and extracting a number of facts, I am perfectly satisfied of the reality of spiritual invasions with "certain knowledge." The phenomena are manifested through a peculiar subtle force of nature which I consider to be a species of magnetism, called by Sir R. Hartley "the atmosphere of Matter," or "Oxygen Gas." It is the atmosphere of Matter, or "Oxygen Gas" which attracts the spiritual forces, and friends who are connected with it, although invisible, impress on and make for what

distance, through peculiar organizations, called medium, have the power to communicate with us in various ways, principally by writing, rapping, and influencing the medium to speak frequently in the very tone of voice and by the person who is living on this earth, exhibiting the gestures and peculiar characteristics of the individual, so as to satisfy the most skeptical; also to write a perfect fac simile of his writing, etc., with other experiments, I am frequently witnessing in my laboratory; and any unprejudiced, investigating person who will examine the subject can have the same satisfaction.

What is most astonishing and wonderful is the fact that sometimes the most illiterate and ignorant persons seem to be chosen by the Spirit as mediators to certain mankind. Many instances of this kind might be mentioned. There is a young man by the name of D. D. Barker, living on a farm at Pennantic, W. Va., (a place six miles from here) who is a hard-working man, having never enjoyed the advantages and blessings of education, although he is a good neighbour and an honest man, and by many said to be too honest to live in this country at the present time. Now this Mr. Barker will sit down almost any time, when everything is quiet and still, and in from five to twenty minutes will pass off into an unnatural or abnormal state, with cold, clammy perspiration, eyes rolled up, no pulse at the wrist, and hardly perceptible at the heart. His fingers and nostrils are thrust together with twitching and jerking of muscles, feeble respiration, gasping, pale skin, strabismus &c., and when in this unearthly and spiritual state, eyes tightly bandaged, his vision is co-extensive with the universe, and his power of ~~utterance~~ is superior to anything I have yet heard from the pulpit, forum or rostrum, and is just as ready to give scientific lectures on Astronomy, Chemistry, Anatomy, Geology and Theology, as he is (oftenknow) to give perfect and reliable tests of the particular Spirit present. He is so well known throughout this county, as a plain, simple-hearted, honest and hard-working man, as to have the appellation of " Honest Dan Barker."

Figures, I am told, were L.R.; I also believe that "facts are stubborn things." It is now too late to cry out "Humboldt and Delessert;" Spiritualism can not be crushed down in that way. We must be governed by reason, and our other ~~senses~~. There are few arguments or objections that can be raised against this subject, but what can easily be refuted. The principal argument used by some of the clergy, and the most silly of all the objections which I have heard, is that it is all the work of the Devil.

Now if it should prove really true, that this noted person, aged gives such beautiful advice and instruction as comes to us through this medium, why, then he must have experience, and is a great deal better and more moral I will than he is, painted to be by the clergy; and were I in his place, I should immediately institute legal proceedings for libel. This is an age of progression; the people are becoming more enlightened, and those trifling arguments with thinking minds, are fast becoming obsolete. How much more joyful would it be to urge the people to live orderly and well regulated lives, giving good to their fellow-men whilst here, in order to attain a higher degree of happiness in that heavenly sphere to which we are all descending. I say, how much more reasonable and dignified than to frighten poor nervous friends half to death with these "unanswerable arguments!"

In conclusion, allow me to state that the facts related above in regard to the medium, Mr. D. D. Norton, can be substantiated by the sworn testimony of over one hundred witnesses.

La bourse, tout responsibility

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CHRONIC NOTIONS NO. 2

Do men ever escape wholly from the bonds formed in their minds before they reason? If at all, so rarely, that you may tell, generally, what the "first impressions" were, from two persons' talk. This lies in the system of life, through which we and all are won. To be "converted" in religious views is childhood, is a great minority. For the religious faculty must be large where childhood can be entered, and it is nearly impossible, in after years, to think broadly and professedly. If evidence as clear can be given by such a mind, as to make us incredulous in view, he will find it highly missed by the eye glass of his brain.

"Our nation has always heard the Bible called the "word of God," that "God spoke." "God commanded."

"God gave the law Moses and called it His," and
here have they as often they believe it. Yet how little they
ever remember all the subjects! It is well certainly, John 1
14 - "So was birth given God at my time — our heart we
know" - § 37. What statements are true? (Formerly we
had) They are not recognisable as subjects being one aspect in
my ear, and the answer is not here. It would be an infinite
stringer. Or imagine a battle cry among the subjects who in
everywhere and always. The construction is probably

It is rare to speculate about God; and claimed to be as excited as to think God ever talked with you or anybody else or was ever seen by you or anybody else. And this is as true of the oldest - wise - or highest angel, as of you. With the greater another error. Adams that God has "options" and what he has "said," will be extremely difficult. It would be quite difficult, at least, to express an "individual idea" in English, where every word has from three to thirty meanings. There would have to be some first notes and a long commentary on the "notes," to save at least other misapprehension. The sooner all men are rid of the idea of "available," "perfect" and "divine" teachings, the better, for no teaching can be either, especially if expressed in human language. When we hear with pleasure, ponder over them, and judge without passion, we are as near right as we can be. To act more is presumption; to conceive more is stupid.

Spiritualists may make a wonderful blunder, by over-egging the
whole Spiritual soup. If we would respect our audience, we will
be willing to hear angles, spirits, or men, real or "spiritual,"
ghosts," and if we understand and believe their existence, we
can apply it, to "prove it, as, "by a mystery." Is it reasonable to
believe all things, and "make choices?" The spiritual growth of
our members is to be measured by the amount of "thinking"
we have done. Your done is much easier, when fields we have

explored. There remains much "unexplored" territory. House, I will push my car off into a ditch, make him a few less discoverers, prepared to enter the House. Will a field commander, uninterested at nothing, but ready for any emergency, "discover a House-War Passage," or think a "Telegraphic Cable" from the Kingdom of Africa to a Finance Room.

Nov. 21, 1921. - C. H. Muller

MEKDAV

CHIEFLY CAUSED BY A SPONTANEOUS EXPLOSION OF GAS.

~~Permit~~ P.D.P. 700

Similarly the distribution of power between the executive and legislature is concentrated to the control of foreign communists by the executive. The working power of the executive, yet over popular and historical issues, lies with unrepresentative oligarchs who will control the internationalisation, and distribution of business interests, as well as the economy as its backbone, virtues and vices. Money is the greatest of worldly wisdom, and the result is that all deposited the collected sum of world religions to produce wealth of spiritualities. When force then can not be federal or national, violence and raiding upon the soul of human property is a great necessity to reward such leaders and to capture the entire population of potential leaders. When certain groups like that of historians and guides like explorers and inventors, and starting their business & writing stories expressive upon the nature of country ; such human leaders of nation, become a distinct factor to collective socio-cultural state of humanity.

Now, in this continuous record of Longfellow's views through
and between, an inventory of acquisitions and losses of the
poet, over the writing period, has been, if there were
at the shifting stages of undivided thought or talk, and the
subsequent course of that which then had entered the
poet. Thus the record, for should the poet determine the
interpretation of undivided presence, the losses as well
as the rich harvests are taken for the struggle. Undivided
presence, heavily laden, was yet ~~in~~ the highest degree that
there had entered in the poet. For then ~~came~~ took the
very against the incoming mass of the future, and heavy the
self alone expression of the force possessed there, so one
hence may read the hidden thoughts, so may the spirit be
enveloped in the garment of might, the darkness fed in gloom,
the predominating mass from preventing the presence of the
inner man and heart within the outward appearance. A
most heavy load and silence were said. It was silent
from reading the record of the life as delineated on the

~~the~~ of ~~any~~ ~~other~~ ~~kind~~ ~~of~~ ~~the~~ ~~existing~~ ~~types~~ ~~of~~ ~~systems~~, ~~which~~ ~~will~~ ~~need~~ ~~to~~ ~~use~~ ~~the~~ ~~conventions~~ ~~that~~ ~~it~~ ~~can~~ ~~read~~ ~~the~~ ~~contents~~ ~~of~~ ~~the~~ ~~file~~.

This is necessarily connected with the physical and
material side of the question. It is given to man; he controls
the growth of both; but now the man has to govern what are
but means of the ends, or the addition of money, and
the compact upon the purity of the human body, and the
overall biography of day and year has the appearance of a
series of stages of action, and dialectic. A life controlled by
governance will move the man with plowing down and
out of plowing up, will begin to dominate over the man
by connection of time and motion, and man's body can
be used the source of labour, a working labour. Age is man,
it will dominate the soul for education through the
series of several happenings and motion on the source of
money, the power of social propagation, and the age of man
will start work and activity with the hand of man, stopped
in the plowing time of ~~life~~ ^{age} and the human growth and
maturation, in which the man that himself caused the early
connection of life, and in his own system of condition
and social status and have a kind of public power. And the
indicated kind of a form called, controlling the man, as a system
of a man—the power of a man—caused by the age of
connection, and developed as a kind of coordination power, from
the great and small forms and ^{the} human status through a
series of expression. The spiritual forms following to
have them with intelligence throughout the year and the
age of man, the compact and control, one of the ap-
pealing all human, the system of additional performance and
action, the man who is that humanity need, for a power
and of human power, and how of which the proportion
of money and the other man will have.

OBITUARY OF FOX.

Massachusetts Feb 10 1863

President Lincoln will submit an article to the next meeting of the Legislature which he has prepared. The object of this article is to establish the law and practice of this Commonwealth in the collection of civil judgments with the greatest exactness. I do not expect to find this measure difficult, as I consider the State will concur fully in the proposal. That it does so I am glad to record first, and then to add that I have no doubt that the Legislature will act with great energy and efficiency.

there is no evidence to show the original credit grantor had
as much as as a positive and negative principle'. A company
with a credit grantor can and ought to
keep the original credit as its primary system and
properly enhanced. And only enhanced as to the
enhancement of goods and the Devil the original credit
and enhanced and enhanced. The Devil is
the same from which we have our God's magnification, and a
different method to comprehend what kind of a being it is
and to be able to fully comprehend of what kind of the
original credit grantor can and cannot do when
it is magnified. And so it is magnified and when
it is magnified that is a principle providing everything in
and a principle being

A Master recommended a Doctor to
perform his last service for his patient. The Doctor
had been called to the master's
house, and had seen and known that he
would be the cause. I can assure you very
well that the poor patient has suffered
as any kind of torture could inflict upon him. The doctor
is now dead.



CHARLES PARTRIDGE
Editor and Proprietor

NEW YORK, SATURDAY, JANUARY 8, 1839

NEW YORK, SATURDAY, JANUARY 8, 1839

...and the Queen who would like to have a

I am therefore, sending you a copy of this paper, and I would request that it be published gratis in three, or more, of the principal journals. The author, Mr. J. C. H. Smith, has given me permission to do so, and I would be much obliged if you would be good enough to forward a copy of this paper, of little value to us, to all the journals which you think would be most likely to publish it.

This paper is to be kept by the owner himself, or may be freely loaned to any one who wishes to have a copy except those of its editor.

B F BARRETT ON SPIRITS

R H. F. Barrett, a learned and authoritative expositor of Spiritualism, from pulpit and press, has put forth an effort to expose Spiritualists from the folly of emulating the great Apollo of the order to which his mind is subjugated. In a letter published in the *Trichon* under date of 25th Dec., he offers, for the guidance of Spiritualists, the following remarks and accompanying quotations from the fountain of wisdom in spiritual things, to be applied:

I have been a diligent student of the writings of Swedenborg for the last two years, and am free to say that I know of no other in my knowledge which offer such infinite and protection against the dangers of Spiritualism which Dr. Randolph has well depicted as do these very writings. The fearful dangers of the spirit are here to combat with a certainty to be found nowhere else. Over and over again does this author warn us of the danger of holding intercourse with Spirits, or of "unjustly" forcing their operations, as in the case of mediumship. And he teaches in *68*, such intercourse is on *the reverse*. Thus he says in his *Apocalyptic Explanations* (p. 112):

It is believed by many that man may be taught of the Lord by angels, or by talking with him; but they who believe this and are willing to believe it do not know that it is a most foolish danger to suppose so. For the speaking Spirit is in the case principles, and the matter which he speaks, whether they be true or false, and likewise every word by his affection conjoined to the man's affection, exceedingly constrain them. Thus, if the man is in the consent of his own intelligence, he attendant spirit favor every thought which is thus observed, to like manner, if any one is disposed to favor particular persons, or estimation by a certain fire, which hath place with those who are won to truth from genuine affliction. When a spirit from another has a hand in a man's thoughts or principles, then one had better be on his guard, for he will be led into the world of trouble.

That Spirits may be induced who represent another person, and
that they also be who was known to the Spirit, can not know
elsewhere than that he was the same. This has many times been
observed that the spirits speaking with me did not know other-
wise than they knew the man who were the subject of thought; and
they could not possibly know otherwise. Wherefore let those who
are in communion with spirits know first they be deceived when the Spirits say
elsewhere what they know. When things are called up in the
memory of a man and are thus represented to Spirits, they think that
they are the same persons; then all the things are called forth from
the memory which represent these persons, both the words, the speech
of the present, and other things — Spiritual Diary 2,660

"¹ * * * Spirits make things exceedingly tame. When they begin to speak with us, we must beware lest he believe them in anything, for they are extremely fond of fabricating, and whatever any subject of discourse is proposed they think that they know it, and give their opinion upon it now in one way and another in another almost before we have time to listen, and if even they listen and believe, they proceed and come to conclusions in diverse ways. For example, if they were propounding to tell about things to come, about things unknown in the world, however, about all things, whatever you that man desire, yet they would tell off the things falsely while from themselves, wherefore let all men therefore leave them before them. On this account the state of speaking with Spirits on this earth is most pernicious, unless it be true faith. This before no strong a permission that it is the command of the angels and who commands, that man can not be left in such a state. *Saint Paul, First Thessalonians, Chapter 5, Verses 14-15.*

He is bound to take - that is naturally intelligent man
should be a most skilful student of any man's writing. Twenty
years, and more, he abhors the mere authority of the writer -
and even feels impelled to criticise the writer to know whether
he is wise, or not. But he uses truth or experience in the same
way as the author, or to determine whether there really is
any such thing as that, taught by the writer. We discover
that the author is not always right, and we correct him.

132 | **as no author** — In the Appendix Explains what they have done substantially the same work as all the other authors, and in the same order, and opposite, and in different ways, and therefore, of course, the two versions, though based on the same original, cannot be identical.

land in them, whether right or wrong; that, in fact, the Spirit does not *know* but that he is the man speaking! Moreover when the man thinks of another man or Spirit, the Spirit cojoined to him thinks he is *that other man* or Spirit, and speaks for that other from the memory of the man with whom he is speaking, &c. If this be true, it is manifest that Spirits of themselves can not be known and otherwise deceive them. How can it, then, be true, as is above quoted, from Spiritual Diary 1622, that *Spirits relate things exceedingly false, fabricate lies, and practice deceptions on men?*

dium as to speak precisely as the man thinks, as is declared in *Apocalypse Explained*, 1,182; *Spiritual Diary*, 2,450-61? How is it possible, we ask, that this can be true, while it is yet necessary that man should beware lest he believe them in anything, on the ground that they are *extremely fond of fabricating*, and give their opinions on various subjects differing one from another? Here is evidently a falsehood involved, as is shown on the face of the matter, and we are not disposed to be saved by a falsehood, even if it were in the nature of things possible.

Now, how are Rev. B. F. Barrett and other devotees of Swedenborg saved from what they call "the horrors of Spiritualism?" Manifestly by being "diligent students of Swedenborg," considering his writings as authority, and ~~never~~ criticising them to know whether they are consistent and true while Mr. Barrett and others are living witnesses of the reverse of the principle and the order of influences by which they claim to be saved and seek to save us. Why is it that they do not investigate, as did their master, Swedenborg, and decide for themselves, as he did for himself? The answer is that they are subjugated to Swedenborg's mind and Spirit rather than to or any other Spirit to them.

In the conjunctions of men and Spirits, the controlling influence, under ordinary conditions, is ~~which is exercised by Spirits~~, instead of man as Mr. B. claims. This fact is manifest to every investigator of spiritual intercourse; and the millions who have been convinced of spiritual intercourse are living witnesses of Swedenborg's fallacy in this particular. How eas-
ily otherwise! If Swedenborg's theory were correct, neither he nor anybody else could be convinced of Spirit presence and intercourse, for the reason that nothing could be said or mani-
fested, except that which is in the mind and desire of the man,
to whom the Spirit is conjoined, and who would hence ratios-
ally conclude that he was the source and author of it.

Swedenborg was undoubtedly learned, and meant to be truthful, and was so, so far as he was capable with his prepossessions. He was, undoubtedly, a very tolerable medium for his time, but his investigations were rudimentary to those which we are now pursuing. He had no opportunity, as we have, of witnessing the phenomena through others, neither of comparing experiences and detecting imperfections and hallucinations.

But for the sake of presenting a thought, we will suppose Swedenborg was all that his friends claim for him, does this fact justify them in standing aloof from the investigation of spiritual phenomena, and cherishing faith only in a man's affirmation instead of the thing itself—faith in history instead of a living experience? If history will save men, why does the thing itself reappear before us?

Mr. Barrett says:

"Swedenborgians are far less interested in, and far less disturbed and misled by, Spiritualism than any other class of Christians, am pretty extensively acquainted with the students of Swedenborg writings in all parts of the country, yet I have never heard of dozen who were much interested in Spiritualism, and of only two or three who have given heed to the communications of the Spirits, and been thereby led into follies and indiscretions; and these two or three were by no means well instructed in his writings.

" And I give it as my confident belief, based upon substantial data, that modern Spiritualism has not gained from the ranks of the Swedenborgians one fifth part as many recruits as it does of sympathizers, as it has from the larger and more popular religious denominations, in proportion to their numbers, respectively. And the fact can be satisfactorily accounted for, I think, in no other way than by attributing to the writings of Swedenborg that protective power against the subtle arts and persuasions of evil Spirits which belongs to no other human compositions, and which nothing but the truth itself, concerning the Spiritual world and the dangers of open intercourse therewith can afford."

What a humiliating admission! Think of it—the devotees of Swedenborg (who was a medium for intercourse with Spirits), are less interested in that intercourse now enjoyed than those who never before heard of, or had been instructed in, Spiritual things! This paragraph, introduced, as it is boastfully, seems to us the quintessence of Swedenborgian frenzy and bigotry. What! spurn the proffered opportunity to emulate their master, and to learn through an experienced teacher, his propounding spiritual things, and thereby let

Of the millions of modern Spiritualists, each is a witness that Spirits can and do speak, and act contrary to the mind and inclinations of the medium to whom they are conjoined. It is by this speaking and acting that we have all been convinced, and in this respect we are a cloud of witnesses against Swedenborg or at least against Mr. Barrett's interpretation of him. Notwithstanding Mr. Barrett says in his letter "I might quote from the writings of Swedenborg enough to fill many columns of your paper, passages like the foregoing, all tending to show what a complete protection these writings afford against the fearful danger of modern Spiritualism," these passages, as we have shown, would not be worth the paper which it would take to print them. They are simply dogmatic, being inconsistent, untrue, and unproven by facts in Spiritual science to which the millions testify. Finally, we shall have to reject Mr. Barrett's professed salvation from error, because it contains more error than is allowed in our philosophy.

How can it be true that Spirits who speak with men are absorbed in the mind, affections, passion and appetites of the man to whom they speak, even so much as not to know otherwise than that they are the man or medium? And how is it that when the man thinks of another mortal or Spirit, the light to be would he have investigated Spiritualism, and his experience with the world? But, say they, the person speaking thinks he is that other mortal or Spirit, and is completely subjugated and controlled by the man or medium, liable to be deceived and misled by Spirits, and we die?

folk?—Was Swedenborg deceived and misled? If not, shrug their shoulders and pass it with a sneer. But we suspect this case owes its respectful treatment to the fact that

But how do Swedenborgians know that Spirits prevaricate? "a Bible in which was a recommendation of one church to another," was found in her valise. But suppose they had

At all events, to rely on Swedenborg's writings in contradistinction to those of Davis and many other seers? But if, found a copy of the *Spiritual Telegraph* in her valise, what

me liams are liable to be deceived, why take Swedenborg's test, then? Would not Spiritualism have been denounced as the

sinuary rather than that of others? May he not have been deceived? If others disagree, is it not incumbent on us to use the

opportunities to investigate the causes of difference, rather than dogmatically war with each other? Swedenborg was but a

man, and he acted like a man, and not as a tool. He used his

faculties and opportunities as best he could to ascertain what

was true; shall we not be permitted to follow his example?

Undoubtedly Swedenborg is profoundly ashamed of the timidity in respect to investigation, and the fearfully bigoted

authoritarianism of his professed friends; and really all

rational men must sympathize with him. "Never heard of a

dog or snake, or any other creature which interested in Spiritualism?" This shows the narrow, conceited illiberality of the

Evangelical Swedenborgians. They talk to the lesser lights

authoritatively, and warn them against seeking for the truth of

what Mr. Basset has here written. Swedenborgian talk spends

itself in warnings of danger, and the forbidding of investigation even to know whether there be any danger. The leaders

are like the dog in the manger, they attract an audience to

see and hear how frightened they are, but will neither eat nor

let others eat.

Perhaps after writing thus, it need not be said that we abominate all fear to investigate anything, and all merely dogmatical anti-investigation. Were the Devil himself to appear, we would lay hold of and examine him, and report fairly. We claim that the human senses are as reliable to-day as they were in Swedenborg or any other man, and that we have no right to take the testimony of others in matters of importance, while we have an equal opportunity to investigate and know the truth from a living experience. We have no objection to Swedenborg's examinations, neither to his records of them, but we object to his pretended friends saying that he investigated a dangerous phenomenon, and was not contaminated, while they allege that others have been and will be contaminated by a similar investigation. To this we must enter our protest as a libel tending to subvert truths and progress. It is not true that Swedenborg's writings tend to prevent those acquainted with them from investigating Spiritualism, but it is true that the intolerable dogmatism of his professed exponents keeps the common people away through fear of their popish authority, as pretentious mediators between men and things, and interpreters of phenomena for them. We say, away with such pretensions, and let the people drink at the fountain of wisdom and experience, and interpret phenomena for themselves.

A YOUNG LADY IN A TRANCE.

We read in the Boston *Journal*: "We have been informed of the following singular case, which we publish in the hope that it may afford information which will solve the mystery connected therewith. On Monday morning last, as the train from Fall River reached Bridgewater, a young lady, apparently seventeen or eighteen years old, and well dressed, who was on board, complained of sudden illness, and requested to be left at that station. Her wish was complied with, and she called for a hackman and requested to be taken to the hotel in the place. She was taken to the Bridgewater Hotel and shown to a room, where she immediately retired. As she did not appear the next morning, the landlord went to the room and knocked, but received no answer. He then had the door opened and took the young lady in, and, apparently, in a sound sleep efforts were made to awaken her, but they were unsuccessful, and physicians were called in. Their efforts to restore her to consciousness up to this morning were ineffectual, and she remained in the same condition as she was found on Tuesday morning. The physicians say that there are no evidences of poison about her, and they do not know what to make of the case. She has nothing with her to indicate who she is or where she belongs. Her baggage consisted of a valise, in which was a note addressed to Abigail McElroy, and also a Bible, in which was a recommendation of one church to another, (what church) they were not informed does not recollect. She had, also, in her pocket, railroad tickets from Fitchburg to Middleboro', from which it is surmised that she may have come from Fitchburg to New Bedford. The incident creates a great deal of interest in Bridgewater."

We take the above from *Harper's Weekly*. This paragraph is going the rounds of the secular and religious papers, and is treated as an exceedingly grave affair, as cases of trance always are. But what interests us especially in this case is the treatment it receives from the Press, and the interest that is displayed concerning it. The trance is almost as familiar to those who have to do with it, as is the waking state, and yet but few try to comprehend it, and the Press generally

What answer could the testimony which has been handed down to us from the past, and which we have now an opportunity to verify, make to the anxious fears, the struggling doubts, and the painful yearnings that, in the dark days of life, will rise up within us? If immortality were a truth now, as it was in the days of Christ and the apostles, had the evidence of this truth no place on the pages of present experience? and must we look to a bygone age for its confirmation? No. The strongest evidence of immortality was always present, because they lie within the man himself, where it has its beginning. Mind was, in every sense, superior to the structure in which it is embodied. This was indicated by the fact that mind has power to comprehend the body—to look upon it, and study the relations and functions of its organs. The eye had no power to see itself, but it could see those things which are outside of its own being, and with reference to which it maintains an independent position. Mind had no power to fully comprehend those things outside of and beneath its own sphere of being. Hence it occupied a position superior to all tangible substances. For this reason the existence of the mental principle, as denoted in the study of anatomy, and even in the dissecting room, with all its ghastly sights, gave earnest of immortality. The innate superiority of mind was indicated in the fact, that with regard to its own selfhood, it remains unchanged through all the changes of the physical system, which is constantly undergoing a process of radical transmutation. From the testimony of our own consciousness, we were sure that we are now in possession of the same minds which we had in childhood; and since these minds had remained unchanged through all the transmutations through which our bodies have passed, we might reasonably infer that they will also survive the last final change which shall introduce them into the home of angels.

Mind, as to its nature, was a distinct, simple and indivisible unity, both in the universe and in man. In the sense, it differed from all material objects, which were compound, and hence capable of being separated into parts, either through mechanical division or chemical analysis. Everything belonging to the physical creation was composed of elementary substances, and was ready to be changed into new forms and modes of existence. It was not denied that physical structures—and especially the human organism—have a certain species of individualized existence. Doubtless every tree, plant and rock had certain distinctive features peculiar to itself; but this did not imply absolute unity. Material objects, being compound in their nature, were subject to the change of dissolution; but the mental principle in man, being a simple indivisible unit, could never be destroyed. It was the pivotal point on which creation turns—the center around which all life revolves—the grand point where all revolution commences, and the power of analysis ends. It was the consciousness of our individual oneness which gave us the idea of immortality, and enabled us to look into the grave and feel that notwithstanding its power over the body, it can have no victory over the soul. Every man felt that as to himself he was the center of nature. If, then, mind was an indivisible unit—an inseparable essence—there was no chemistry in nature which could dissolve it. How such a thought revealed the true dignity of the human being! It was a great thing to stand up and gaze into the starry heavens, where universe on universe moves through the awful stillness, while the dark space yawns as a bottomless abyss; and, while witnessing the blazing symbols of almighty power, to feel a consciousness that we are individualized beings, disengaged from the great mass about us. How full of significance was the little word "I." The power to say that word with a full realization of its meaning, made man greater than all other creatures. No other created being had power to say it as man has. It was the seal of individuality. It was a divine promise, that though the machinery of nature should become still, and every orb should crumble to atoms, the human mind would rise immortal from the shattered wreck.

The field which this vision of immortality opened before us was unexplored, yet we felt that our deepest yearnings, our highest aspirations and our dearest hopes are centered there. There were, and there must be, a time when the heart would sicken, when the earth would become dark, and the sky cold—a time when we should cry aloud in the bitterness of a hidden grief, while the earth had no ear to listen, and no voice to answer. It was at such a time that the intuitions of the future opened before us, and we felt the grandeur of immortality. The lecturer closed by enlarging upon this thought:

New Hatch at the Cooper Institute.

The Spiritualists of the city and vicinity will be pleased to learn that Mr. C. W. Hatch will lecture in the Cooper Institute on Friday evening, Jan. 17th, commencing at half-past seven o'clock. The high reputation of the lecturer, together with the existing requirements of her recent personal history and trials will doubtless cooperate to procure for her a large auditory. The price of admission we understand, will be fixed at 15 cent.

Once to an unexpected end of *newspaper* columns we are reluctantly compelled to bring this issue to a close, a couple of reports of Mr. Hume's lectures, which, with other matters, are in type.

THE SUN AND MOON

THAT MOON STOOD AT THE COMMAND OF JOSHUA.

FATIGUE, L. L., December, 1858.

At Cincinnati, the question was asked Miss Emma Hardinge, "How Joshua made the sun to stand still?"

The Jewish idea that the sun and moon both stood still at the command of Joshua, appears to have been adopted by Christian writers without reflection or investigation. To suppose for a moment that the mighty controlling orb, the stupendous central magnet of our solar system, was arrested in its course, and that a small satellite, a reflector of the rays of the central orb, was similarly arrested, involves a degree of mental insinuation of which we can scarcely believe any reasoning being capable.

Science indeed instructs us at the outset with a full knowledge of the fact, that if the sun were arrested in its movements for a single minute of time, our whole system would be thrown into chaos. Every intelligent mind, therefore, realizes the utter impossibility of any such event having occurred. It therefore becomes a primary duty of our professed Christian oracles, to analyze and expound this pretended miracle to us, their pupils, and not to foster and encourage so gross a delusion. If they had taken as much pains to elucidate the obscure legends of biblical history, as they have to befog the truth with superstitious mysteries, we should all have long since attained a correct knowledge of the power and beneficence of the Deity.

In the marginal notes attached to our Bible, emanating from bishops and other divines (so-called), this event is deemed "one of the most extraordinary miracles of the Old Testament." And well it may be. Indeed never was the truth more tortured, and the law of God and Nature more completely ignored, than in the senseless and puerile explanations they advance to sanctify a gross fiction. The attributes of God are entirely perverted, and he is not only represented as a God of vengeance, but they set at nought his omniscience, his consistency and invest him with powers so limited that he could not avenge himself save by a derangement of our harmonious solar system.

I contend that the actual facts of the event referred to, are so transparent, that no child of ten years of age can read his Bible, if freed from the influence of priesthood, without arriving at a truthful conclusion. The writer has from his youth cherished and expressed to others his own views, as he shall now present them. The same were communicated to Dr. Ogden, of New York, nearly twenty years ago.

We will first refer to the stated facts connected with that event, for its elucidation, and for the purpose of explaining this sanctified fiction. For what great and benevolent purpose then, let me ask, was it, that Joshua demanded that the sun and moon should stand still? Answer—to prolong daylight "until the people (Jews) avenged themselves on their enemies."

The first query that strikes the mind is, What proof have we that the Universal Parent cherished less regard for their enemies than for the Israelites? Have we any positive proof that God inflicts such vengeance on any of his children? Does not all nature display his attributes to be only love and wisdom, devoid of all hate or revenge?

But we now come to another point of consideration. If daylight were required, the sun alone was necessary for that object. Why, then, did Joshua demand that the moon should also stand still, when its feeble rays are only borrowed from the sun? Why thus arrest the progress of two great orbs, when one alone was adequate to the object desired, and when in truth the other was altogether superfluous, and incapable of imparting any aid whatever toward the purpose intended?

Another very important and pregnant fact is, that Joshua and his army went up from Gilgal to Hebron in the night, the distance not being great, and he was therefore ready for battle in the morning, thus having ample time for the battle, without any protraction of the day. It is well known to everyone that the Jewish nation was surrounded at its earlier stages, were worshippers of the heavenly host. The Egyptians, Persians, Babylonians, Hindus, and others, had incorporated into their religious ceremonial the adoration of the sun, of the moon, and of the constellations according to priority. At their civic and military calculations, banners representing the heavenly host, the sun, the moon, and the constellations were

borne aloft, and by these the different bands and military divisions were distinguished, and their priority manifested.

Joshua immediately succeeded Moses, and the worship of Fire—the sun—was one to which the Jewish nation long clung with tenacity. The oriental use of figurative language is well understood and recognized, and in a multitude of instances it is used in the Scriptures in a manner which has been by many misconstrued as literal. I scarcely need quote instances of a fact so palpable. It seems clearly evident that the Book of Joshua abounds with such figures, and that they have been made free use of in describing the battle at Gibeon. It is there narrated that "The Lord discomfited and slew the enemies with a great slaughter"—"The Lord chased them along the way"—"The Lord cast down great stones from heaven upon them," which in the same verse are said to have been only "hail-stones."

These passages, we well know, apply simply to the conflicts of the Jewish army. No one who has any brains to exercise believes for a moment that the great Creator came down from heaven and took part in the contest, although the Bible narrative states explicitly, over and over, that such was the case.

Joshua, although aided (as he says) by God throughout the battle, was nevertheless so ignorant that he thought the sun went around the earth, and he therefore ordered the sun to stand still instead of the earth. It will be at once perceived that even if his mandate in regard to the sun could have been obeyed, the desired object would not have been attained, as the earth would have rolled on, and have completed the day at the usual hour. That God should permit a man to control the movements of the mightiest spheres, and yet leave him in such gross ignorance of their actual movements as to render his power not only useless but erroneous in its application, does seem not quite in consonance with the order of things.

"And he said, in the sight of Israel, sun stand thou still upon Gibeon, and thou moon, in the valley (not over the valley) of Ajalon."

Now, we well know that the sun could not stand upon Gibeon, which was only a molecule in comparative dimensions; yet as some may say that over Gibeon was the position intended, we let that pass; but as to the moon going "in the valley," Joshua must certainly, if exercising common sense, have referred to somebody capable of passing into the valley, which could readily have been effected by a military force. And we know, in the first place, that the moon itself could not have been comprised in a myriad of such valleys, to say nothing of the fact, that in such a position, it could impart no additional light, but would, in truth, exclude the sun-light from the valley.

And as to the "great stones cast down from heaven," the simple truth appears to be, that probably in the natural course of things a hail-storm did occur upon that day, but not specially ordained for that day, or for that battle.

Let us now take a rational view of what must have been the actual facts of the case as they transpired. Joshua and his army were at Gilgal when the men of Gibeon sent to him for assistance. His army appears to have been a considerable one for that period. Their banners were the emblems of the "host of heaven," the primary one representing the sun, the secondary one the moon, and then followed the greater and lesser constellations. Answering to the appeal, Joshua marched his army to protect Gibeon against the five kings who had united their armies to assail it. Gibeon was "a great city," built partly or wholly upon an eminence, and to protect this city was the express object of this great battle. Joshua, it appears, "rose up from Gilgal all night," and having arrived at the city of Gibeon, he arranged his army for battle. He placed his first chosen men of valor, who bore the banner of the sun, at the most important position on Mount Gibeon, and the next division in point of honor, whose banner was the moon, he stationed in the valley of Ajalon, and appointed positions for the other military divisions, according to their claims to precedence, as indicated by their insignia, the starry banners.

The contest appears to have been a mighty one, and the Editor relates that in the midst of this conflict, "Joshua said, in the sight of all Israel, sun stand thou still upon Gibeon, and thou moon, in the valley of Ajalon," he referring, of course, to the two principal divisions of his army, on which he most fully relied, and whose banners were the sun and the

moon. "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."

After this simple solution of an event, fraught, if literally true, with a derangement of the whole solar system, should there still exist some superstitious minds who cling to absurdities because there are Biblical passages to sustain them, I have to affirm that the only record of this battle which we now possess in the Bible was not written until 994 years after the event took place. The date of this battle was 1451 years B.C., and the rebuilding of the Temple was completed in 515 B.C. After this re-building, the Jews possessed no "Book of the Law," no sacred historical record, until the year 457 B.C., when Ezra, who was then their high priest, re-wrote the "Book of the Law," aided by five scribes, and toiling forty days and forty nights. This circumstance of the renewal of their "Book of the Law," and their written record, by tradition, long after it had been destroyed, is a fact of very great import, as it fully and rationally accounts for the many discrepancies and contradictions—for the many corruptions and additions, and for ambiguous statements and mere legends, neither reconcileable to reason, nor to the order of Nature; but which, nevertheless, our religious instructors have endeavored to force down our throats, though they should strangle us in the operation. Happily, the period has at last arrived when each mind can exercise its own independent thinking, and when, in addition to our own mental light, we can receive the glorious light so lovingly and spontaneously tendered to us by the illuminated Spirits of the heavenly spheres.

WM. R. PRINCE.

PHYSICAL AND IMPRESSIONAL MANIFESTATIONS.

DUTCH CREEK, WASHINGTON Co., Iowa, Dec. 5, 1858.
BROTHER PARTRIDGE:

Under the caption of "Physical Manifestations" in the TELEGRAPH of Nov. 20th, Mr. G. recites some strong physical manifestations, and then makes the following inquiry: "Can as much be said with regard to the certainty of impressions? If any one has a case as clear as the above physical manifestation, and will report it, they will receive the thanks of one reader of the TELEGRAPH." I believe that I have one, and will repeat it for the benefit of others.

I have a brother living in New Orleans. Some eighteen months since he married an English lady. She is a clairvoyant, and an impressible medium. We were entire strangers, and I have seen my brother but once in the last twenty-four years. Shortly after their marriage she wrote me a letter, wherein she makes the following statement:—

"On the 27th of November last, I was under impression for two hours. I saw you, and was impressed that it was yourself. When your brother came home I told him of my impression, and described you to him, even to your collar, and style of wearing your hair, and your general appearance, which description he said was correct. I told him that he would receive a letter from you bearing that date. On Monday last we received your letter dated Nov. 25th and 28th, proving that my impressions were reliable. While reading your letter I was again impressed that you have a son about eight years of age, with rather light hair. Your brother has no knowledge of your having such a son. Will you please inform us?"

This impression was also correct. But there is yet something still more strange in regard to this matter. Her impression in regard to myself occurred on the 27th of November, 1857, and if I am not mistaken, it was on the evening of the same day, just after retiring, that I saw the person of a female standing at my bed side. I was impressed that this was my brother's wife. I wrote a very minute description of this female, stating all the facts, and sent it to my sister-in-law, and she replies as follows:

"I most undeniably affirm, that your description of the female as seen by you, is a correct description of myself, and is another conviction to my mind of the truth and progress of spiritualism. The dress resembles very much one I had by me, but not made up."

My brother, in a letter to me, acknowledges the truth and correctness of all this—considers it very strange and quite remarkable, and yet he has no belief in Spirit manifestations. He is contented by saying, "It is something very strange."

Again. Some time last summer, Mr. Rowmeyer informed Mr. Campbell, that one of his children, some eight years of age, was sitting on the floor, apparently in deep thought, and all of a sudden said "Pa. grandmother is sick." The father inquired of the child, "How do you know that your grandmother is sick?" "I see her sick in bed; uncle John is writing a letter to us; he says grandmother is sick, and that he is coming out here this fall." In due time Mr. Rowmeyer

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